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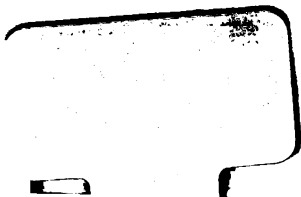
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54.1831
PALMYRENE INSCRIPTIONS,

TAKEN FROM

WOOD'S RUINS

OF PALMYRA AND BALBEC,

TRANSCRIBED INTO

THE ANCIENT HEBREW CHARACTERS,

AND

TRANSLATED INTO ENGLISH,

BY S. SALOME,

AUTHOR OF THE מלמד לשון הקדש

A PRACTICAL HEBREW GRAMMAR.

DEDICATED, AS A TRIBUTE OF RESPECT, TO HIS FRIEND MRS.
HOUSMAN, AT WHOSE SUGGESTION AND PARTICULAR REQUEST
HE UNDERTOOK THE DECIPHERING OF THE INTRICATE CHA-
RACTERS.

T

LONDON:

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PREFACE.

WHOEVER engages in such an intricate task as the present, must have a strangely arrogant opinion of *himself* if he undertakes to travel through it without making any false step : שניאות מי יבין ? all he can do is, to spare no pains to avoid error.

When I first perused a copy of the 'Palmyrene Inscriptions,' which my worthy friend (to whom this little volume is dedicated) was kind enough to send me with her suggestions both as to deciphering and translating them, I considered the latter almost a hopeless enterprise ; more especially, in consequence of the confused position of the figures, similar to the pell-mell scattered pillars (*vide Table*). With regard to the former, not much difficulty was found ; the figures are easily traced, being a mixture of the ancient Hebrew, and what is now styled 'the German Hebrew : ' not that it is of

German invention, but the characters are used chiefly in translations of divine writings for females and children. It was, in my humble opinion, the mode of writing of the Hebrews, who scribbled on the stones. On the origin of these figures it is not our present object to enlarge.

My first step then was to divide and sub-divide ; and I am happy to say, that after wandering through many *חלקלקות* *גיאות*, with my *אור תורה* for guide, I am at last able to offer to the learned some specimen of Hebrew ingenuity which has for centuries been buried in oblivion. Should it be asked, why Bernard, Smith, Rhenferdius, and others have unsuccessfully attempted this enterprise, I answer, in Mr. Wood's words, 'Perhaps for want of sufficient materials to work upon.'

I consider it needless to acquaint the reader who was the founder of *תרמך*, and *בעל המך* ; it would be carrying gold 'to gold's fountain-head ;' particularly as this is written in a country which contributes so princely towards the propagation of Scriptural knowledge : therefore *ne plus ultra*.

I think it likewise needless to fear, that after the reader has carefully perused the inscriptions with the translations, he will have any doubt re-

specting the nation to which the scribblers in question belong: for my part, I can hardly suppose that any Greek or Roman so wrote, each having a character peculiar to himself; besides, the arrows cast in the inscriptions are neither from Greek or Roman quivers. Whether the Greek inscriptions which accompany 'Wood's Ruins of Palmyra and Balbec,' have any connexion with the present, I am not sufficiently versed in that language to decide; and I shall guard myself as much as possible against the clamorous cry of *Ne sutor ultra crepidam!*

Whether the style of the Hebrew inscriptions will meet with the approval of the literati, I am not נביא enough to foretell; but, in my humble opinion, they are at least worthy of a little corner in a library. The last sentence I trust will not be mistaken for an anticipation of pecuniary advantages arising from the sale of this little volume; by no means. My honoured friend, at whose suggestion this was executed, has amply remunerated my labours. To publish a work of this kind is very hazardous, on account of the few individuals who have possessed themselves of that valuable work, 'Wood's Ruins of Palmyra and

Balbec,' &c. and in consequence of the very limited encouragement Hebrew literature meets with in this country. We shall now introduce the alphabet as a guide for the reader.

ח, similar to Hebrew ח.

ז, ז, similar to Hebrew ז: the extra mark on the top must have been made by some accident.

X, or א, or ל. The first may be א either preceded or succeeded by an apostrophe, or by ל. The last two are exactly like the German Hebrew; their power is G, א.

ד, or seldom ז, Rabbinical ד, power of D.

ה, ו, or ו, which represent the letter ה. The first two letters are not to be traced either in Rabbinical or German Hebrew; but the latter is very similar to the Rabbinical ז, which letter, according to the manner of את בש, will have the power of ה. Now the question will be, Why should I fix upon this letter instead of any of the others? My answer is, that that letter is one of the *Tetragrammaton*, and the Jews never use those letters unnecessarily. Besides, it was obvious to me that the figures represent the letter ה. They are very often omitted in the inscriptions, and only an apostrophe is supplied

for them. Any Hebrew scholar is aware that the quiescents are often omitted.

1, similar to the German Hebrew 1.

2, 2, 2, the German Hebrew 1.

ℵ or ℵ, similar to Hebrew 7. These figures will be found sometimes enlarged.

6 or 6, the German Hebrew 7.

7, similar to Hebrew 7; sometimes ^ or 7.

8, 8, similar both to Hebrew and German 8.

9, 9, 9, similar to Hebrew 8.

10, 10, 10, similar both to Hebrew and Rabbinical 8, the final of which is rather enlarged, thus 8.

11, 11, 11, German Hebrew 8.

The 12 is wanting, as in the Arabic. There are two methods of supplying it; either by a letter of the same organ, or simply by 12, *Seen*.

13, 13, similar to Hebrew 9.

14, power of 9, which I think was some mistake of the copyist who introduced it instead of 9 or 9: the final 14 is exactly like the German Hebrew 9.

15, 15, 15, similar to the German Hebrew 9. Similar likewise to the Syriac 15. Its final is represented sometimes 15 or 15. We cannot depend

exactly on its being used always as final. It might have been used likewise as a medial or initial.

ז, ס, נ, power of פ; the German is ז: this might have been a mistake respecting its athwart position, owing to the copyist; or perhaps they used that figure for נ.

ו, ז, נ, answering to the Hebrew ו. I must confess my only guide was at first וי—ירח—*Month*. In my progress all doubts left me.

ז, ז, exactly like the German Hebrew ש.

ח, ט, י, יא, once ו, similar to the Hebrew ת. The latter is similar to the German ת.

We find likewise a mark ק, which I take likewise as a נ or נ with *dagesh*. In the dates will likewise be found a פ, sometimes פ, which is likewise a German Hebrew ב, used in Mss. only.

I wish by no means to intrude any further on the reader's time by enlarging the Preface; my exertions were chiefly directed to please my honoured friend, and likewise, if possible, to contribute my mite towards Hebrew literature.

Cheltenham.

ירח תשרי, בשנת במדה שאדם מודד מחדדן לו לפ"ק

Month of Tishri, 5591. A.M.

PALMYRENE INSCRIPTIONS.

MARMORA PALMYRENA, I.

8.

תור אל ברי כשת
לדל תאי זל אורי
ינל לז נא בראד ילכי
יב ידא את זכר
בירח¹ מבת
חשת² נווח
שנת דב צצו ווח

¹ In the original we find בִּי·ח, where it appears to me that בִּירח ought to be supplied; thus בִּירח

² In the original we find likewise חת· which was supplied by the initial ח. The C is a figure appearing like the remnant of ט; I have, therefore, placed a ט; but I fear there must have been some mistake. I think it was a ת, and as the ט is often commuted with ת it will make no difference in the translation.

It ought to be observed, that the *Chotzeb* had two objects in view; 1st, to close the rhyme by *Tebeth*, and 2ndly, to express the date or time when he was on that spot. The dates are likewise equivocally arranged: besides their description of time, they signify likewise words agreeing with the antecedent.

TRANSLATION
OF MARMORA PALMYRENA, I.
8.

How are ye mighty *ones* scattered on *the* plain¹
like the inebriated!²

Doomed to be stripped by the armed³ robber!⁴

A continual⁵ shock⁶ has now made an end of
perversion.

Fame shouts here over its reward,

For an afflicting⁷ tempest

¹ If we take ברי as an abbreviation of בירה, then it would be, 'How are ye nobles of the palace scattered like the inebriated!'

² Per metonymiam.—Literally, *drink, dregs*.

³ Literally, *belted*. In the original we find a mark (· ◁) which might be a remnant of ה; if so, we must then read (instead of אורי) אוח, *heat*. The translation would then be, 'Doomed to be exhausted by the gluttonous sun,' metaphorically.

⁴ Literally, *lavisher*.

⁵ Literally, *a walking shock*: this is very common in Hebrew. Any person acquainted with its syntax knows that this is of frequent occurrence.

⁶ רעד instead of רעד—the א being mutable with ע.

⁷ If read as an expression of time, בירה טבת signify *the month of Tebeth*. According to the above translation, we

Overthrew¹ the glorious habitation,
 Changing² prosperity³ into infamy and woe!

must consider ט mutable with ר, thus רבת; and בירח from רוח. *Tempest* must likewise be considered a metonymy. By another division, thus, ביר חטבת, the translation would be, 'By a deadly (per euphonismum) arrow.'

¹ חטת literally signifies *to fall, to slip*, from חטא; Prov. xix. 2. וְאִם בְּרִנְלִים חֹטֵא—'And he that hasteth with his feet slippeth.' We find in the English, *sinneth*. Ibid. x. 16. חטת ought to be *misfortune*, in opposition to חיים, *prosperity*. If we consider the medial ט mutable with ת, thus חתת, then the translation would be, 'A dreadful tempest shattered the glorious palace to pieces.' We have remarked before (vide page 1. note ².) respecting the ך: this may likewise be the remnant ך of ש, and to avoid any criticism we shall let it be so, and read thus—ביר חטבת נשת נוי—'By a deadly arrow was celebrity repaid;' or, *paid with usury*.

² Read as a date, 'year 4384,' taking the IIII as 4000. This is my opinion, but the erasure of some letters makes it rather doubtful to me with regard to the coincidence of the reader. Be this as it may, no person can dispute the poor Hebrew *Chotzeb's* ingenuity.

³ Literally, *flower*.

MARMORA PALMYRENA, II.

לברי כשת נול עלת אמי באור חתני
 תורא תרי זף ברו בר בול בר תיל כזי
 חזי נו יזח יאא חז חלב ירח תשרי
 שז תר בצבו וז

¹ Instead of אמר Rabbinical.

² We must here consider the ך mutable with ת; therefore read כתי.

³ In the translation it will be found that ירח תשרי, *the month of Tishri*, has another signification agreeing with the antecedent. It was here, as in Inscription I. intended to have an equivocal power. I have divided the above, according to my translation; i. e. by joining the ב to חי. In the original it is divided; שנה רב צב וז—'year 4310,' or 4112. This way of concluding the poem was very ingeniously done by the poor Jewish *Chotzeb*, and must not be passed without notice. It concludes with the rejection of the hypocritical sacrifice.

TRANSLATION

OF MARMORA PALMYRENA, II.

Wherefore ¹ is this elegantly decked ² offering ³
on this plain abandoned ⁴ like the inebriated ?

It did with the appearance of piety ⁵ corrupt
the pure ; chaining ⁶ them to faction ; and thus
diffusing a twofold corruption.

But a powerful flash removed ⁷ this splendor ;

¹ אטו for אטו (Rab.)

² Literally, *in her wedding robe*.

³ From עלה. It signifies likewise any thing of *superior* magnitude.

⁴ Or *exposed*.

⁵ בר בר literally signifies, *with a pure face*. בר is Chaldean ; vide Dan. iii. 25. ; from the Hebrew ראה.

⁶ Translated after the Arabic كَلَّ which is derived from the Hebrew חלל, *to grieve, to crucify*. If we read (by another division) חיל כחי instead of חיל כחי, we must then translate (as חיל has the signification of a mark in the form of a +) *crucifying them for faction*. *Crucifying*, must then be considered as a metonymy.

⁷ *Removed from its place*.

terrified¹ the guilty; and destroyed the splendid offering;²

Thereby changing the choir³ into a pitiful litter.

¹ י is here mutable with ח; or, if we leave the י in its place, the translation would be, *blinded by the flash*.

² Here we have a fine equivoque! We find now ירח חשרי *month of Tishri*, having likewise the signification of *destroying as if by whizzing* (allusive to the flash) the חשרי for חשורה, *the splendid gift*. The above change and abbreviation occur frequently in Scripture.

³ *Choir* must here be considered a metonymy. חר for חור signifies *chorist*, Neh. xii. 31. If we read the last line as a date, then it is 'year 4310,' or 4112.

By the conclusion of the above poem, we remark the *Chotzeb's* hint, by making a distinction between pure and hypocritical sacrifices. By Elijah the fire came from heaven as a token of acceptance, whereas here, the sacrifice being procured by violence or corruption, our author very ingeniously introduces a fire which destroyed suddenly the idolatrous edifice, priests, sacrifices, and its officers! If we even consider חר as representing a *choir of singers*, the conclusion would be, 'changing them into a woful host.' Beautiful idea!

MARMORA PALMYRENA, III. (1.)

בירה¹ אל ול שן תו ובר רר²
 בעי³ חס נאר⁴ ננו עלת ארי
 ביבר⁵ זו תרב ול שמש זו בירי⁶
 בנו מלץ זברי⁷ רי דב לבר נש צר⁸
 כיתת תרא בר עבר בל רימה⁹
 צחר בקי מנר תל שמש
 דלג כית אבו¹⁰ נק על במה
 חזי נו קז חי יאח זק¹¹
 זב קינ זק

¹ In the original א. which was supplied by בי.

² רר. The ר is mutable with נ ; read רן.

³ In the original . . which was supplied by בי.

⁴ א is mutable with ה ; read נהר.

⁵ In the original . . which was supplied by בי.

⁶ בירי. י mutable with ה ; read בירה.

⁷ ר mutable with ל ; read זבל.

⁸ In the original א an erasure of some letter supplied by ר.

⁹ In the original . for which ה was affixed

¹⁰ ז mutable with ס ; read אבס.

¹¹ In the original . . . an erasure I think of במה.

¹² ק mutable with ג, therefore read זג ; and instead of גק in the preceding line, read גג.

TRANSLATION

OF MARMORA PALMYRENA, III. (1.)

When a terrible tempest shook¹ the palace,²
the forest became terrified by its rattling.³

The clouds gathered, overwhelming the splendor of the sun; thus stripping her of her pride.

Wickedness increased by the fecundity of pride,⁴ thereby removing⁵ the splendor of the temples.⁶

Whilst the palaces⁷ were drowned in pleasure, abundance of anguish oppressed the son of man.

Let men behold *now* the confusion which overwhelms that proud place.⁸

¹ From זלל. It has in the Arabic the same signification, e.g. زلزل—'to shake the earth.'

² Hebrew שן, *ivory*. Metaph.

³ Or, read without ב (according to the original), 'A terrible tempest shook the palace, casting its idols' (תוו must then be taken as a noun; from סלל—'empty'; metaphorically, 'something of no value:' it is then synonymous with חבל) 'and temples' (taking בר as an abbreviation of בירה) 'into the mire.'

⁴ From the Syriac ܐܫܬܝܬܐ (*pride*).

⁵ From מיש.

⁶ An abbreviation of בירה, *palatium, arx*.

⁷ זבל, *habitations*; but it agrees here better with the above translation.

⁸ My humble opinion is, that by some mistake or neglect, we

Let him explore the dazzling brightness of the fallen place¹ of the sun :

How the flocks of beasts² skip upon its high altars !

Let him behold the reward³ of those *who brought* the lancet joined⁴ with fetters among the living.

Lastly, the pining away of the injured gourd.⁵

find רים instead of המון, which would answer to the opinion of the learned Gesenius respecting בעל המון in Cant. viii. 11. which he thinks is the celebrated Balbec, or Heliopolis of Syria. We may likewise interpret, 'Let him behold the destruction which was caused by Assyrian idolatry.'

¹ I think it is almost needless to remind the reader that it is very common in Assyria and Mesopotamia, to begin the name of places with *Tel*.

² Literally, *the company of the stable*.

³ *Vellus*.

⁴ Literally, 'to join.'

⁵ We find only an abbreviation of קיקין; besides the mutation of p into ג. קיקין, according to Jerome, Syr. the *palma Christi*. 'A biennial plant which shoots up to the height of a small tree; but like all plants of a rapid growth withers immediately from the slightest injury.' If that was the meaning of our *Chotzeb*, the קיקין could not have been better introduced.

I beg leave to remark, if this poem should fall into the hands of medical gentlemen, that the introduction of the lancet is by no means a sarcasm on their profession. First, they do not use fetters with lancets; 2ndly, The lancet in question was by no means used as an alleviation to mankind. If we read the first line as a date, it is, 'in the month of Elul, year 4200;' taking the ה of שנה. Without it, it would be only 3800. Taking the marks III for 3000, this I think was intended as a hint for the reader.

MARMORA PALMYRENA, III. (2.)

[This piece I think is the most ancient ; many of the figures are erased : besides, other difficulties have arisen respecting the similarities of various characters which appear to be remnants of letters. I have, therefore, made different transcriptions and divisions.]

· יר חאלי זל שן תו ובץ צצ²
 · יען חמן אר ננו עלת ארי
 · יבר זו תרב זל שמש זובי רי
 בנו מלץ זבלי רי דב לבר נש צר
 כיתת תרא בר עבר בל רימה
 צח רב ני מגר תל שמש
 דלג כי תאבר נק על שמצה
 חרי נר קר חרי אחז גר¹
 זבני גול

¹ חול or חיל or ח; mutable with י or ו; read חיל or חול.

² In the original ק ק ק which might either be ק as observed in No. 111. (1.) or remnants of 3s (צ); or ו. It will be noticed in the translation.

³ In the original . . . which was supplied by גר.

TRANSLATION

OF MARMORA PALMYRENA, III. (2.)

A powerful arrow ¹ shattered the palace,² *thereby* destroying ³ (by fire) its choice ⁴ idols.⁵

By the overthrow of its numerous walls the lion's dignity was crushed.⁶

Vileness increased through the passion for pomp, thus changing the sun into clouds.⁷

Whilst the palace was drowned in pleasure, abundance of anguish oppressed the sons of men.

¹ ירה, *to dart upon*. Arrow is here placed metonymically.

² Ivory, literally. ³ Lucerna, metonym. ⁴ Flos.

⁵ Or read thus, 'A dart shattered the wall of the temple, disfiguring its idols, by burning their garlands;' or if the ד ד ד were intended for יס, then read, 'disfiguring its idols—וּבִזּוּ—thereby destroying its dignity.'

⁶ נָנּוּ, *was fleeced*; or, 'the elation of the lion was cut off.' This may be an ironical expression on the grandeur of the constellation leo; and taking the lion as prince of the twelve signs of the zodiac, thereby casting a stigma on all.

⁷ וּזְבִי רִי, literally, *flowings of water*. Perhaps the *Chotzeb's* intention was to explain poetically the change of delight into sorrow, or to make the sun to lament.

Let men behold *now* the confusion *which* overwhelms *that* proud place.

The fallen TEL SHEMESH ' laments now over its past great splendor.

Because the burning *arrows* ' drove the roof upon its smitten *rivalry*.

A consuming heat rests upon the wall; a destructive fire ' caught its divinity.⁴

Let men behold the benefit of oppression!

¹ Literally, ' the place or palace of the sun; ' vide Note in III. (No. 1.)

² ' Arrows,' understood.

³ Literally, *burning, heat, &c.*

⁴ נגל, a name of a divinity, which was worshipped by the idolatrous Hebrews; some think it was the goddess of Fortune. Comp. נגל. Sept. Τύχη. Vulg. *Fortuna*. According to some Jewish commentators, this word denotes in Arabic, the star Jupiter. Or take נגל as *prosperity*, we may translate figuratively, 'ambition destroyed prosperity.'—נגל is likewise one of the twelve signs of the zodiac. If we take the lion as the chief, and the kid for the most humble, we shall find then, that by the lion and kid the entire is understood.

MARMORA PALMYRENA, IV.

9.

חיל' תחול יב אור לך ובו לאבדת לבו בר תל בו
 ינה' שזות רונזו אב מר מד לתל ציא בתי תרית אדי
 אלהנא' אלץ כור רו כתב רו שת שברי אז אתנפ
 תאר' כצי לוס גינת זן אז כר יאותי לצאית לדיניא
 ובארעך' בו אד זנו ארב שזות זחד צר ואחז' שניא יתש גיאות

¹ In the original we find (י,ץ) a remnant of ח and the figure of י which I doubt not the context proves clearly.

² In the original נ and a dot (·) which was supplied by ח. It is my opinion that the חוזבים were very sparing with the letter ח, and they generally describe it by the apostrophical ' or ·. Two reasons might be suggested for that omission: 1st, It being a *quiescent* and often changed into א and י, and 2ndly, The Jews seldom use that letter, it being one of the chief letters of the tetragrammaton. We find in letters the mark of י or even sometimes ר to express the name of the ETERNAL. Some will style it 'Jewish superstition,' as we find it in many modern writings designated by that name. I am of a very different opinion, and do not regard it by any means as superstition, but reverence.

³ Here again is an omission of ח, as a quiescent, or as noticed before.

⁴ In the original ח followed by ··; certainly an erasure of אר proved by context.

⁵ In the original, a remnant of ר and a few dots (·::) which was supplied by אר.

⁶ In the original ··; which was supplied by חו agreeably both to the antecedent and context.

ורב' רעת רנש כנת נתת של בזת כנר לות ידח ברל
 אלנ אאזא צי ול יך דוך זא זרת' תתרתג
 ריא תינת לנבר לא זר תז כלית רעש נתע בצצ במח

' In the original : 𐤒𐤓𐤁' . I rather doubt if any *omission* is here to be supplied. In the translation the difference will be noticed if π is wanting, 'to avoid the cudgel.'

TRANSLATION

OF MARMORA PALMYRENA, - IV.
9.

By a terrible howl was the outer wall¹ shaken,
crying, 'Hide disgrace² and corruption; *become*
a waste and desolate plain—a heap of ruins!'

Let its founder thus lament its wreck: 'Thou
wast a sharp pointed;'³ being now changed into a
heap of ruins.'—Witness my distress.

I will preach enigmatically, in an obscure style,
like a mysterious alien.⁴ Let the Marmora be
my interpreter, then will I depart.

¹ *Outer wall*, is the Talmudical sense of חיל.

² לִיךְ an abbreviation of לִכְךָ, *polluere*. Its derivative noun is after the form of חִין (Job xli. 4.) from חָנַן: the noun לִיךְ is Rabbinical.

³ The literal translation is *buckthorn*. I followed the *Chotzeb* of the Marmora, who delights in metonymy. His intention was to represent something which causes pain, or an object which hurts suddenly, to cause afterwards acute sufferings. מַר is the abbreviation of אִמַר.

⁴ כּוֹר רֵו. This might have the same signification with כּוֹר רֵו — 'Like the exploring stranger who writes problems on the Marmora,' or simply as the above. וֵר, *alien* or *stranger*: some emi

Thy form was like an elegantly constructed lighter, purposed for the conveyance of a munificent tribute to a distant nation.¹

But in the midst of thy voyage thou wast waylaid by a chain of mist; and in such a manner wast thou crammed and attacked by the oppressor that he exultingly led thee astray,

Seditiously² fixing thee in an offensive channel; to be exposed to the dew, and to be scorned like a stammering stranger tumbling through intoxication.³

gent Hebrew critics are of opinion, 'that this term is only applicable to those who are alienated from God, or those who are not of Israel.'

¹ דיניא Chaldæan. The name of a people removed to Samaria by the Assyrians. Ezra iv. 9.

² It is rather doubtful whether the figure 𐤊 was intended for ב, likewise the marks :: as if there was an erasure of a figure which might have been ה (an erasure perhaps purposely). I will therefore proceed as if that had been the case. ורה ברע חר גש בנת—'Thou wast built amidst triumphing shouts; now scattered amongst rows of clods.' I think the other agrees here better with the antecedent.

³ In the original (vide Table) is a 𐤌 which in the above translation was taken for נו; but as this is rather doubtful, we shall try thus; לא יר חב ברל—'like a poor stranger clad in tinsel,' or 'wrapped in tinsel.' לוג must be taken as a metonymy. (literally, *measure of liquids*.) If we translate, instead of *stammering*, *intoxicated*, we shall then read, 'like a drunken stranger tumbling in dregs.' רל is the abbreviation of רעל.

I will now ardently meditate on this wrecked flowing ship.¹

Let the pounding I scattered remove² itself,
To show³ to men, that the diffuser of mischief
(or, To show, that the diffuser of sorrow amongst
the pious) is like a raging lion breaking through his
net,⁴ and destroying every thing that is excellent.⁵

¹ By another division thus; אֵל גָּאוֹן אֲזִי וְלִי יָרֵךְ—'to bewail in a sordidly strange region for the spreading of evil.' גָּאוֹן, strictly speaking, is Arabic, جَاوٍ answering to the Hebrew עֲבָר, which I translated metonymically.

² תַּחְרַחֵג, the ג being here mutable with ק.

³ By אֲחִין, we perceive the month *Tishri*.

⁴ Literally, *hooks*. If we take figure 7 for 7 and divide thus; דִּי אֲחִין חֵל גִּבֹּר לֹא זָר חֹזֵק כָּלִי חָרַע שֶׁנִּחְעַב עַצֵּי בִּוּוּ—'an extortioner (*vulture*) entered the gigantic place, spreading mischief, (or who was no stranger,) destroying the vessels of the royal palace, (or stripping it of its beauty,) which by its numerous snares (literally, *hooks*) brought prosperity into abhorrence.'

⁵ Note, that by עֲבַר עַצֵּי בִּוּוּ a date is expressed; viz. year 4254, taking the בִּוּוּ as four millenaries.

MARMORA PALMYRENA, V.
11.

חלת אד נגרי כחש' חז' כתר דבר
 ארי נתכנת לס ית אל ניר אז רש
 תרת זר ריאת ית לנאז' צל ד
 צל' ילו כברת רי אצל' כאר' די צלחא
 רב לנחן אדיב תרא ליתר נב ירח
 תשרי ריש נתעב צצ צח א

¹ In the original copy we find (U) which was either intended for ט or ש. If for the latter, it would consequently alter the signification: besides, other divisions would be necessary. I shall therefore proceed with the alteration, which, in fact, agrees as well with the context as the above; חלת אד נגרי דבר חש' חז' כתר דבר—Translation, 'a vaporous distemper spread itself, struck the senses, and diffusing in a pestilential manner.'

² In the original copy we find (/ נ), which might have been the remnant of ח': then it would agree with the division noticed in note ¹.

³ The above word is arranged after the Arabic form جاز *to pass beyond*.

⁴ In the original we find :3:. For my part, I do not see how this hiatus can be supplied, except our scribbler intended to subjoin א; thus צלא; and then we must read *region*, or *climate*, instead of *shadow*. The alteration shall be noticed hereafter.

⁵ The proper word is כער, but as the ע is mutable with א, it needs no comment.

TRANSLATION

OF MARMORA PALMYRENA, V.
11.

A calamitous ¹ distemper protracted itself in the manner of a cord, spreading pestilence ² round the court!

Which was esteemed a lion, when wrapped in power and command.

But spying out (or discovering) an adulterated light, which quickly produced a vile shadow;

A shadow ³ as infectious as the reception of an abominable stench, which succeeds a heavy rain.⁴

Behold *now* this sorrowful plunder! ⁵ much re-

¹ אר, *mist*, metaphorically *calamity*. חלה signifies *distemper* or *passion*. I think our poet intended to express *a passion for obscure doctrines*.

² Or *death*.

³ Or, if we take אלא instead of אל, then we ought to read, 'infecting the region, as the abominable stench which succeeds a heavy shower of rain.'

⁴ Literally, *As the fullness of water*.

⁵ Literally, *vellus*.

mains now to magnify (or increase) any retrenchment.¹ Thus has the exhalation²

Of a sordid offering brought glory and command into abhorrence.³

¹ *Citadel* or *entrenchments*, applied figuratively to conclusions or arguments, behind which men, as it were, entrench themselves. I must confess this irony is as fine as any modern poet can pen. Our ingenious friend certainly alludes here to the invention of a light (אור *law*) contrary to the word.

² From ריח. The transposition of י is here intended both as a metonymy, *to smell*, and expression of ירח *month*.

³ Again very ingeniously arranged, concluding the poem agreeably to the antecedent, and the year and month. Now if we take ירח, the last word of line 5, and proceed with חשירי (רי) שנת עב צז צוור פ, we shall then find month of Tishri, year 3352. The succeeding strange figure might be intended for a millenary; then it would be 4352. It would be similar to the Hebrew לפרט קטון (ל or לפק or ק) *ad numerum minorem; de annis mundi, quando millenarium omittunt*. I wish it by no means to be understood as a certainty, but indeed it is very probable. I do not think any of my readers will question the scribbler's ingenuity.

MARMORA PALMYRENA, VI.

12.

בול אור תוך כחל יד אור ליד
 בנארי חתת ראך כות¹ וך בר
 דו יח דו יח שאי לאר ישת שז² שצר
 לנו הבאך מר טנו³ תג זתר⁴ רל⁵ בולא
 חוי הרבו לי תר גב יר חת שריש נת
 דב צצ צד

¹ א mutable with ע : read בנערי.

² The medial י is here omitted : read כויית.

³ ו mutable with ש : read שש.

⁴ We find here the necessity of introducing a twofold mutation; viz. ג with כ, and ו with ס, therefore read טכס, Rabbinical.

⁵ ו mutable with ס : read סתר.

⁶ ר mutable with ל : read לל. I think this was occasioned by some mistake of the transcriber. It is very fortunate that we have instances of that change.

TRANSLATION

OF MARMORA PALMYRENA, VI.

12.

By the impulse of the cestus¹ 'wast thou cut off,'²
which, like a hostile wave surrounds a ship for its
destruction.

It assailed dreadfully thy happiness,³ which
was as bright as the clear olive.

It quickly spread impurity; impurity produced
a sudden rebellion; thus framing for happiness a
destructive snare!

To reward the entangler,⁴ *who brought thee into*

¹ Literally, *girdle*. It alludes here to 1 Kings, xi. 1. 5.

² Root חזן, (found likewise in Talmudic) which the Hebrew interpreters explain by כרת.

³ Literally, *light*. By another division, thus, בגא ריח חח : ראך 'as soon as the passion for it increased thine eyes became perplexed.' The initial ח must then be commuted with ש; e. g. שח from שחח, *to inebriate*. This is a frequent occurrence with the kindred dialects.

⁴ From בוך. The medial מ was placed as a mutation; or if we leave מ in its force, it would then signify *thy introducer*. We may likewise translate 'as a reward for the conductor who brought thee into the subordinate palace, profusely

the subordinate range to entrap thee secretly into its vile winding.

The majestic lion hurled ' his fearful arrows ' upon the now stretched pillars, destroying the habitation

Of the grievously hunting vulture.'

surrounded by mysterious circles.' סטר has likewise the signification of *Astarta* by abbreviation.


¹ From ירח.

² *Arrows*, in a collective sense if we take part of the line as a date : we must then read גב ירח תשרי שנת—' In the month of Tishri, year of (proceeding with the next line) 4274.' The marks pointing to the ט are, in my opinion, placed to direct the reader that 4000 is to be understood by it.

³ We may likewise translate, ' the lion from a superior range destroyed, by his fearful arrow, the brightness *framed* for a fetter ; thus rooting out the dwelling of the grievously garlanded זר (*flos*) huntress,' or ' the grievous bird of prey of the region.' I shall be perhaps considered fanciful when I say, that some of our *Chotzebim* scribbled that on a tomb of some great king not unknown in Scripture, by way of *irony*.

MARMORA PALMYRENA, VII.

13.

נו לת' אר צר רי זיל ד אור ליד
 שלי תל תבר תלא' עב ריר בשירתא
 רי אתי תת לנב זל אור תככי תרנ
 רי אכת^{ooo} שירת' את עג תרץ יכא
 שנתעב צצ צד וזו 

¹ לוט from לט : mutable with ט : read ת.

² From שלח.

³ חלה with ה : mutable א : read חלה.

⁴ We perceive by the above four circled letters the month of *Tishri*. Our scribbler has very ingeniously contrived that matter.

TRANSLATION

OF MARMORA PALMYRENA, VII.

13.

Iniquity concealed herself *once* in a chest which was placed near a river,¹ of which the streams were rapid, attacking it in a hostile manner.²

A heavy tide drew out the dragon, which a cloud scattered amongst the multitude.³

The stream carried *likewise* the thorns⁴ of the

¹ Or we may translate thus; 'Iniquity, in her splendid (אור) attire, stood once near a river,' &c.

² Literally, *encompassing for destruction*.

³ Or, 'the tide swept away both the attire (metaphorically) and the oppressor; which,' &c.

⁴ שית, *thorns*. The *w* is in the Inscription changed into ח. But, in my opinion, חח is a corruption of שח which signifies *acacia*, or the spina *Ægyptia* of the ancients. It is a tree with thick branches which grows in Egypt and Arabia. We consider here the *chest* as put metonymically. The scribbler certainly alludes here to the mischief of the Egyptians. We may likewise translate, 'its appearance (meaning of the *dragon*) produced a scourge to excellence, *carrying with it* lewdness, war (אור, *belt*), oppression, passion (כוח, *to burn*, or כי *stigma*), and plunder.'

chest, which the hostile wave has plundered of its contents, into the cisterns.

The stream *likewise* applauded both the singers and the jester,¹ by stroking down the mirth :

Which brought the glorious region into abhorrence.

¹ עג. Buxdorf on Psalm xxxv. 16. renders לעני מעונ, *sanniones placentæ*, mockers at feasts, i. e. parasites, who support themselves by their wit. In Talmud לשון עונה, *the talk of the parasite*. *Applauding* must here be taken ironically. We may translate, 'The stream made an end of the song and feast (עג must then be taken metonymically ; it signifies *cake*), spreading darkness over pleasure :' a figure which needs no interpretation. Likewise, 'it made an end to the mocking, שירת, company of the destructive pleasures, which,' &c. If we take the last line for an expression of date, and divide שנה עבצזר ווון, it will be 4356. I can by no means take upon myself to decide its correctness ; but I am impressed with the belief that the strange figure points to the four *tauven* ; a hint as if something is understood, which very probably is 4000.

MARMORA PALMYRENA, VIII.

16.

כצט' תז כור זר תר טך טוך' אצטר צא'¹
 רתם' ראז' ארנ בטא אתי מיז לך
 אור לי כך צט' תז כירא' נץ תוך

¹ כצד mutable with ד : read כצד.

² Must be read as if written תחוק, or חווך, or חונן. The medial ו is frequently omitted. ק and ג are mutable with ך.

³ א mutable with ע : read עע.

⁴ In the original is a mark, ז, which I think was intended for ז; and as this letter is mutable with כ, that letter was placed at once.

⁵ ו mutable with ש : read ראש.

⁶ צ mutable with ד : read צד.

⁷ א mutable with ח : read כירה. It will be discussed in the translation, whether the א retain its power.

TRANSLATION

OF MARMORA PALMYRENA, VIII.

16.

Proud ¹ Astarta's ² banqueting mansion was like a net spread for the destruction of the approaching bird.³

The production of her park ⁴ was a toxical berry which carries its taster to the grave.⁵

¹ We may translate, 'as a feast prepared to poison secretly (or seditiously) the approaching spy; so was the collation of proud Astarta's mansion.'

² אַשְׁתָּרֵת, by commutation of עֶשְׂתֵּר, or metonymically אִשְׁרָה. We find it in the plural by mode of excellence. The Greeks compare her, after their manner, sometimes with Juno, sometimes with Venus, and sometimes with Diana; but most frequently with Venus.

³ The turtle-dove.

⁴ From בָּשָׂם. But if we take the word עָמָ, in the preceding verse, as a figure of *corruption* or *corruptive objects*, such as *laws, doctrines*, and, as the word בָּשָׂם signifies, likewise *speech*; then it would be, 'the productions of her speech are like the toxical berries: whoever makes use of them is a lost person.' It was certainly intended to bear, not only the preceding significations, but more; all alluding to the same object.

⁵ Literally, *to destruction*.

Therefore has the warlike ¹ lion prepared a feast for her (meaning Astarta's) park in the form of sparkling arrows.²

¹ Literally, *the belted lion*. If the word חוּך is considered as a mutation for טַסַך, then the translation would be, 'therefore has the armed lion prepared a (צד) net that his deadly arrows might suddenly hit the bespangled goddess.'

² Literally, *sparkling*. כִּירָח must be considered as a metonymy. But if the א remains, then we must translate נָא as *arrows*, and יָרָא *fearful*, thus: 'Therefore has the belted lion spread his net to strike suddenly the enchainers with fearful arrows;' or 'to frighten or surprise the bespangled one with his darts.' In fact, it embodies so many expressive sentiments, that I am at a loss which to choose.

MARMORA PALMYRENA, IX. (1.)

17.

כצט' תיז' כורור תרט' כמ' וך אצטר' צא
 רתם' ראז ארנ במא אתי מז לך
 אור ליש כת אב רת כן אבר

¹ כצט mutable with ח : read כצה.

² חיש ז mutable with ש : read חיש.

³ חרץ ט mutable with צ : read חרץ.

⁴ Mutable with ח : read כח.

⁵ There must be some corruption or mistake respecting the word אצטר if intended for *astrology*, or, by metonymy, *astrologer*. It should have been either אסטונינות, *astrologia*, or אסטונינא, *astrologus*. I think it was intended for אצטר, as an abbreviation of אצטרנן. We find אצטרלביין in Rabbinical writings, which signifies *astrolabeum*. If we take אצטר by way of metonymy, it may signify *astrologer*. We may likewise take it (by commuting א into ע, ש into צ, and ט into ח), for עשחר, *Astarta*. We see by the inscriptions that the scribe had something of mixed dialect. In Hebrew writings we find mutations of letters of the same organ very frequently.

⁶ מ mutable with נ : in the original נ is placed.

TRANSLATION

OF MARMORA PALMYRENA, IX. (1.)

17.

As the going forth¹ of the goat and the greyhound
produce pleasure, so does the going out of the as-
trotloger² produce calamity amongst the innocent.

¹ Alluding to Prov. xxx. 31. Some very learned critics are of opinion that the word ורור signifies the *war-horse*; some again the *zebra*, being ring-streaked.

² אַסְטְרוֹ, per metonym.; hence *Astro*. The proper word is either אַסְטְרוֹ, or אַסְטְרוֹנִיָּא. It might have been a provincial mode of expressing that word. We find, even in England many differences of dialect through the country: and though the provincial scholar writes correctly, yet in his conversation there may be observed some defects. In dead languages rules are therefore given for mutations, which in modern tongues would be ridiculed. Ought we to make a rule in the English language, 'the *s* is mutable with *z*,' because we find in some parts of England *zur* is pronounced for *sir*, *yeeze* for *yes*? Or again, is the letter *r* to be changed into *rr*, because the north countryman pronounces it with additional emphasis? We find in Scripture many mutations of letters of the same organ, not owing to ignorance, but simply to the different stresses laid on the same letters or words of the same organ in the different counties or countries. We find in English that change likewise, but its grammar is differently arranged. Now if one should say in a grammar that *d* is mutable with *t*, or *s* with *z* or *sh*, what would he be considered? In the dead languages it is necessary to make some rule to avoid mistakes; and in fact the

His declarations are like a mixture of destructive juniper,¹ carrying those to destruction who swallow² it.

But the lion's belt struck the crowing³ teacher⁴ of Saturn's⁵ power.

inscriptions corresponded with the pronunciation. The spirit of them exposes no ignorance.

¹ Allusive to Psalm cxx. 4. The Arabian juniper has a yellow flower and a bitter root, and can serve only for a *poor* nourishment. We may take likewise the word רמון for *scanty* (vide רוה), and therefore Job makes this remark in xxx. 4. But this is more likely to refer to Psalm cxx. 4.

² From סוה to *suck*. The word בטא, which I translated *declaration*, is only used when the speech is inconsiderate or rash.

³ From רמא, *cornix*. (found only in Deut. xiv. 13.)

⁴ רמא *teacher*. This will be the same as *abbot*, Syriac אבא, Greek πάππας.

⁵ The lion's girdle may be here considered as irony, or as a hint of the month *Leo* אב, in which, as the Jews say, both temples were destroyed. A Hebrew poem, which is read on the 9th of that month, begins בְּמִלְאֵי הַיָּדֵינוּ אֵיךְ יָרַח לֵוִי. 'In the constellation of Leo' (meaning the month *Ab*) the lion roared. לֵוִי is here used poetically, for Saturn. My authority for translating כֵּן in that manner, is, that several Jewish commentators on Amos v. 26. interpret the word כֵּן the same as the Arabic כִּימָן for the planet Saturn; viz. *Saturn your idol*. This is certainly alluding either to astrology or idolatry; it will answer both purposes.

MARMORA PALMYRENA, IX. (2.)

17.

[Note.—In the inscriptions is only one number; but as it carries many significations, I have made both two divisions and translations.]

כצט¹ תיז כורזר תר טך² מזך³ אצטר⁴ צא
רתן⁵ ראז ארג במא⁶ אתי מיו ליד
אזר ליש כתא ברת כן אבר

¹ כצז mutable with ד : read כצז.

² דד mutable with ד : read דד.

³ דשך for דזך, or דשך.

⁴ Read אשטר, or עשטר.

⁵ בטנים mutable with מ : e. g. אמ Hebrew, אן Syriac : בטנים Hebrew, בטמא Syriac. Lastly, שטן and שטם are both Hebrew.

⁶ ברא mutable with ד : read ברא.

TRANSLATION

OF MARMORA PALMYRENA, IX. (2.)

17.

As the huntsman destroys that which the greyhound espies, so did Astarta destroy that which was entangled ¹ in her net.²

She devised ³ a destructive web to fetter⁴ those who approached it, in order to suck them to death.

But the belted lion made an end of the potent queen of heaven.⁵

¹ שר from שר. ר for the Hebrew אשר, or רוק, 'which are fettered to her ש (by changing ז into ש) deception or pomp.'

² Metonymically: literally, *spreading out*.

³ From ברוא, *to deceive, to devise a scheme*.

⁴ From רתם, *to bend, to yoke, to harness*.

⁵ Or, 'the feast of the goddess was suddenly destroyed by the lion's belt.' I translated כון metonymically, allusive to Jerem. vii. 18. כון אבר may perhaps be an allusion to the 'Pennati Amores.' אבר signifies likewise *penna*.

Note. The last sentence may likewise be translated 'But the lion's girdle encompassed the terrible dwelling of the goddess, and thus was Astarta fettered.' According to this translation we must divide thus: אור לי שך תא ברת כון אבר. The following translation may likewise be admitted: 'But the girded lion pinioned the terrible goddess by crushing her palace.' The scholar (I am not afraid) will know how to transpose the words. I refer the reader to No. ix. (1.) for the other remarks.

MARMORA PALMYRENA, X. (1.)
19.

כצט' תיד זרזר תר טך טך אצטר צא
 רז תגר אר יאת ית כות' רג
 יו ליד אז ליד נב יבר ברש ערוי חירא
 אך שרג ארי תלני אור' חתג'
 שנת עב צצ צבו וו בירח צל לזל'

¹ כצט' mutable with ד : therefore read כצד.

² In the original we find 𐤊𐤍𐤏𐤓 which is supplied by כו : most likely agreeing with the antecedent.

³ ארו mutable with א : therefore read ארו.

⁴ In the original we find 𐤌𐤏𐤓 , which is either the erasure of ו or וי. Read therefore אור, or אויר. The difference of translation will be noticed hereafter.

⁵ חתג' mutable with כ : read חתק.

⁶ This is copied according to the original, but in the translation it must be differently divided, which will there be noticed.

TRANSLATION

OF MARMORA PALMYRENA, X. (1.)
19.

' As artifice joins the hound in his roving, so
did malignity² adhere to the loitering Astarta.

She secretly kindled an oven producing a desirable flame.

As it was kindled for destruction, so it spread
destruction ; the sparks³ forcing themselves into
the fir,⁴ and thus destroying (by fire) the cedar.⁵

¹ Or ' As the hunter sticks close to his exploring hound, so
did corruption, or vileness, or malignity, fix itself on Astarta's
throne.'

² *Malignity*, from the Syriac מַמְזָר.

³ נֹב. I took that word in the same sense as בֵּן, or בַּת, like
בְּנֵי רֶשֶׁף (in Job) *sparks*. So נֹב of the תֹּנֶר, the produce of the
furnace or *oven*.

⁴ This I think is alluding to Cant. i. 17. בֵּרֶשׁ is here metonymically placed for רֹחַשׁ, *ceiled* or *arched covering* ; or, in a collective sense, meaning works of fir. We may read likewise the above sentence thus : ' The sparks (or flames) forcing themselves into the roof, and thus destroying the house ;' taking likewise the word אֶרֶז metonymically.

⁵ אֶרֶז, *cedar*, is certainly intended here either for the *wall*, or *house*.

But the scarlet-robed¹ lion transformed² that destructive loiterer threefoldly,

By changing her seductive ivory (palace) into derision; desire into woe; and adoration into contempt.

¹ Or *ruddy*. חלני has likewise the signification of *murmuring*, or, in this sense, *howling*. We may likewise read *the excited lion*.

² According to the above translation, we must take אור; but if the erasure is to be supplied by אור, we must then read, 'but the ruddy lion, or scarlet-robed (perhaps *the emblem of fierceness*), cut the disguise, or *robe*, of honour into three parts.' With regard to the last sentence, it must be observed that both year and month are expressed. The author very ingeniously managed it so; שנת עב צצצ בלל being 4344 (taking the 4 ls as the sign of 4000). בירח צל לול. This being intended for the moon, *Elul*, the word לול is exactly in numeration as אלול, i. e. 67. I think there was some particular mark on the word לול, as in many Hebrew works, to express either the year or month: particularly so if it carries different meanings; since the ancient languages have that superiority. According to the above translation, in order to make it agree with *the three parts*, the words must be derived thus: שן חע בצצ צבו ווו. בירח צל לול. I have taken the word ירח, *moon*, (being the emblem of change) as a verb, 'to change.' There is a redundancy of ו, but we must allow it here, in consequence of expressing the time. It might likewise have been intended for the labial ב signifying *in*, a case of rare occurrence. The copyist has certainly neglected to add the *dots* on the word לול: the letters were perhaps on the stones either smaller or larger than the rest.

MARMORA PALMYRENA, X. (2.)

19.

כצט' תיד' ורו רת רטד' טך אצטר צא'
 רות נר' אריאת' יתך ותרנ'⁷
 חליך' אזלי כנבי בר ברש' ערז חירא
 אך מרד ארית לני אור חתנ'¹⁰
 שנת עב צע צבמוז בירח צל לול

¹ כצט' mutable with ר : read כצד.

² חת' mutable with p : read חתק.

³ רח' mutable with ח : read רחח.

⁴ צע' mutable with ע : read צע.

⁵ ניר' apocope : read נרי, or ניר.

⁶ The ח is here transposed : read אריתח.

⁷ The ג is here transposed : read ותגר.

⁸ חליך' mutable with ג : read חוליג.

⁹ ברש' apocope : read בראש.

¹⁰ חתנ' mutable with ר : read חתר.

TRANSLATION

OF MARMORA PALMYRENA, X. (2.)
19.

The seductive Astarta was placed in a voluble car, clad like a hunter armed with a quiver of arrows :

Triumphantly ¹ ploughing the waves ;² thus exciting the deep :

Causing the billows to shine like the unspotted ornaments ³ on a lordly couch.

But a lion-like wave stopped the *course* by crushing the wheel,⁴

Casting the (or, *its*) mattress into the floods ; thus adorning the perching ostrich ⁵ with plenty of tenters.⁶

¹ Or *swiftly*.

² *Rivers*. This is the literal meaning.

³ Literally, *flower*.

⁴ Or, metonymically, *car*.

⁵ This answers to the Hebrew מנמנם, and is well applied in this sense.

⁶ The literal translation is *with hook and hook*. I took it at once in a plural sense. We must likewise observe here, as formerly, that both year and month is intended. The ingeni-

ous *Chotzeb* has so managed that the sentence should agree with the antecedent, and therefore, according to the translation, we must read it as if divided thus : שנת עבן עז בווי ביר חצל לזל . The γ must here be considered as τ : thus עבט . It bears likewise the following translation : ' By casting the seat into the floods, the seated flower (or coxcomb) was changed into a chain of hooks.' A sarcasm on magic. The date is year 4274, month *Elul* : and, as I have observed before, לזל bears the number, as אלול, viz. ' 67. The Hebrews very often express themselves in that manner. As the lion is here represented metamorphosed into a wave, the change of the *Astarta* suits well.

MARMORA PALMYRENA, XI. (1.)

בל תיחל ברת זני אתת
מענ יב רו גב רד

TRANSLATION.

Behold, a remnant¹ of an undertaking which increased *both* in dignity and splendor!

But its feasts² brought it secretly to a heap to be trodden³ *with the foot*.

¹ Rabbinical. *Portion*, likewise *produce*.

² מענ, Hebrew. We may take this as a metonymy, and translate it either its *table wits* or *foreign feasts*. Vide root לענ.

³ רד from רדר. Literally, a *heap for treading*.

MARMORA PALMYRENA, XI. (2.)

BY ANOTHER DIVISION.

בל תיחל ברית זניא תת
מע ני בר' זנ ברד

TRANSLATION.

Let not the fir expect to be supported ' by the mulberry!

The midst of *this* valley chains the brier to the weed.

' For בור ; or, 'Let not the fir begin to subjugate the mulberry. The heart of the valley (i. e. the grave) joins the brier with the weed.' The figure is; 'Let not the great fetter the low. The grave fetters the brier (*tyrant*) to the harmless weed.'

MARMORA PALMYRENA, XI. (3.)

[Note.—In this little piece is rather a doubtful figure (ʿ) line first, sixth letter, which might have been intended to represent a p. Nos. 1 and 2. have been divided and translated as if that figure represents ל. I shall now endeavour to proceed with p.]

בלת יח קבר תזני אתה
מעג יב רו גב רד

TRANSLATION.

The consuming grave silenced the clamorous
(from זז, *tintinnabulum*) heroine,

Who introduced mirth in order to subjugate
majesty in secret.

Or, The silent grave consumes a flirting heroine,
Who, by the introduction of foreign feasts,
brought by degrees majesty into subjection.

MARMORA PALMYRENA, XII. (1.)

את תח אבר תב לעת בבר נשא
את תא לגל לבר זנ בלת

TRANSLATION.

The passion for frailty fixed itself amongst the
sons of men ; ¹ forming itself into perversion.

It reduced the pavilion to a heap of ruins, and
the healthy man ² to decay.

¹ Or *sons of princes*.

² Literally, *son of man*.

MARMORA PALMYRENA, XII. (2.)

את תח אבר תב לעת בבר נשא
 את תאל גול לברז גבלת ·

TRANSLATION.

It is said ¹ that frailty forced itself among the sons of princes,² thereby causing a revolution :

Causing the palm³ of undertakings⁴ to stick in the mire.

¹ I took את here as an abbreviation of אחא, (Rabb.) *dicitur*.

² Or, *the sons of men*.

³ תאל, *palma parva*. This is certainly alluding to Palmyra. Diminutives, like 'parva,' are used by the English when speaking ironically.

⁴ *Telu*, literally, *web* ; metaphorically, *an undertaking*.

MARMORA PALMYRENA, XIII. (2.)

לב עיף שמנל עלמא עבר שלמה ברכש אבר
 חיצא בר מעל דח ונח דח יבנו יאות¹
 נבי רח ניסנה שנ תו חו בצצ עח

¹ יבנס with ס : mutable with ן.

² In the original יא, which I supplied with אות, agreeably to the context. There were certainly two or three letters erased.

TRANSLATION

OF MARMORA PALMYRENA, XIII. (2.)

The flatulent¹ veil which enwrapped the maiden,
made Solomon run like a swift mule.²

It forced away the pure visions from heaven,³
thereby irritating the vigorous eagle,⁴ who majesti-
cally

Darted upon the spacious Palmyra,⁵ destroying
with his pinions⁶ the desirable *place* in the bloom
of her pleasures.

¹ From לבח, *flare, sufflare*.

² רכש may likewise have the signification of *horse*.

³ Literally, *from above*.

⁴ נין answers to the Hebrew עוניה, Deut. xii. 14.

⁵ ניסני, (the י being changed into ח) *palmarum species*.
Here we have again a fine equivoque.

⁶ Literally, *hooks* or *nails*. I think *pinions* sounds better
here, or *claws*.

MARMORA PALMYRENA, XIII. (3.)

לב עיף שמגל עלמא עבר שלמה ברכש¹ אבר
 חיצא בר מעל חיו וגז² חי יב נזי³א⁴
 גבי רח ניסנה שנת ווו בצצ עוונ⁴

¹ ברגש read : ג mutable with כ.

² וגיס read : ס mutable with ו.

³ In the original יא, which was supplied by יא.

⁴ Or, to read it like a date, ווו בצצ עוונ.

TRANSLATION

OF MARMORA PALMYRENA, XIII. (3.)

The rending of the veil which enclosed *the face* of the maiden threw Solomon into perpetual¹ madness.

He *became* like one who pulls up the brier in the villages.² Thus did the companion of his life reduce him to objurgation.

By a change of misfortunes³ fell⁴ the spacious Palmyra,⁵ now to be looked at with scorn !

¹ Literally, *fixed*.

² Or, *streets*: likewise, *outer courts of houses, &c.*

³ Literally, *hooks and hooks*. ⁴ Literally, *was abolished*.

⁵ Vide נִסְנִי in No. XIII. (2.) I refer the reader to No. XIII. (1.) for the date.

במדה שאדם מודד מודד לו

POSTSCRIPT.

IN order to obviate certain objections which may be made to some of the preceding remarks, &c., I wish to submit the following observations to the judgment of the reader.

The Hebrews have never viewed the downfall either of nations or men as mere accident ; but as נטל לאיש חסד כמפעלו יתן לרשע רע כרשעתו. ‘ He rewards the pious man according to his work ; and he punishes the wicked according to his wickedness :’ or in other words, במדה שאדם מודד מודדן לו, *Quod mensurâ homo mensus fuerit, remetiuntur ei.* The pious Christian undoubtedly considers the dispensations of Providence in the same light. Matth. vii. 2.

The fall of men, from the earliest part of creation, was owing to demoniac snares : they were like fountains from which sprang morbid waters : one of which, named Arrogance, attacked many

men both of old and present times, which caused their ruin.

The fall of the most sublime and wise monarch that ever swayed the sceptre in Israel was occasioned by this failing; which so tarnished the virtues of his character that all his wisdom could not disentangle him out of it: **אל יתהלל חכם בחכמתו**: ואל יתהלל הנבון בנבחרתו וכו'. The first wrong step that king took was his intermarrying with foreign princesses, in opposition to the Law. Elated by his wisdom, he did not imagine that it would be in the power of his wives to lead him astray from the worship of the true God. Thus a snare, in the shape of arrogance, reduced him, in a religious and moral sense, to an equality with the meanest peasant. **עברה נודרת עברה**—‘the commission of one sin causeth another sin.’

We do not perceive in Scripture, that before the period of his marriage with the daughter of Pharaoh, &c. the least blemish in that great monarch; neither is there any mention either of **בעלת** or **תרמר** being built before that period. (1 Kings ix. 18) The former (*Baalath*) was, in my opinion, *Balb* though poetically styled **המך** in Cant. viii. 1 This change occurs very often even to this prese

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time, e. g. צֶעַן *Zoan*, חַם *Cham*, for מִצְרַיִם, *Mitzrayim*, Egypt. This island is styled Great Britain and Britannia, and London is called the metropolis. The word בַּעֲלֶיךָ *Balbec* is not found in Scripture, but בַּעֲלָתָא and בַּעֲלֵהֶמָּן, of which the former (*Baalath*), when compared with *Balbec*, may be understood to have nearly the same signification; thus בַּעֲלָתָא signifies 'thou art chief;' or, master; or, 'thou art the master of *all*,' which epithet might have been given by way of enthusiasm or preference, like תִּרְצָה *Tirzah*, 'pleasantness.' בַּעֲלֶיךָ, signifies 'excellence is within thee,' or, 'mastership is with thee.' If allusion be made to the sun any person knows the signification of בַּעַל. בַּעַל הָמָן *Bal Hamon* signifies 'master of riches.' By the word הָמָן *Hamon*, we may understand any thing alluding to wealth and power. The patriarch Abraham, after the letter ה was added, was styled אֲבִי הָמָן *Ab Hamon*, 'father or master of the multitude of nations.' בַּעֲלֶיךָ *Balbec*, is certainly a corruption, but it carries the same idea. *Tadmor*, from תָּמַר *a palm*, needs, I think, no comments.

The reader has by this time undoubtedly viewed the Inscriptions in this volume with attention;

and if he has compared them with Scripture, must have found them correspond in many instances with it. The Inscriptions must have been scribbled after the destruction of the second Temple.

My humble opinion is, that many inscriptions might yet be found on that spot. I have before expressed my doubts respecting the dates; but I am certain that Hebrews must have had settlements near that place, until, or perhaps after, the reign of Vespasian. It is said, 'Ptolemy Soter carried whole colonies of Jews into Egypt, not as captives, but to enjoy all benefits arising from commerce. Onias, one of them, obtained permission to build a synagogue for the Jews in Egypt, alleging as an excuse, the prophecy of Isaiah, xix. 18. lest the Jews should offend God. This synagogue, or temple, was built near the city Heliopolis.' See Dr. Southwell's note on Isaiah xix. 18. This strengthens my opinion, that the same Hebrews were the authors of our present Inscriptions. The months mentioned in the Inscriptions correspond exactly with that period when the pious Hebrew visits the קברי אבות 'sepulchres of his fathers:' viz. אלול תשרי שבט. The first (*Elul*) is the month in which Moses went up to the mount after the

transgression of the molten calf. It is a month in which the pious Hebrew prepares himself for that grand day **יום כפור** by additional prayers **סליחות**. The **שופר** is likewise blown from the beginning of that month until the third of *Tishri*. A day before the new year, which is the last day of *Elul*, the pious Hebrew visits 'the graves of his fathers.' From the beginning of *Tishri* (**תשרי**) until the 10th, (on which day is the day of atonement) the Hebrew deprives himself of all pleasures, and on the 9th visits the sepulchres. The third month, **טבת** (*Tebeth*), on the tenth of which is a fast, is commemorative of the siege of Jerusalem by Nebuchadnezzar; as likewise of the four fasts mentioned in Zechariah viii. 19. 'Thus saith the Lord, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth,' (**טבת**) &c. We find likewise in the Inscriptions the month of **ניסן** (*Nisan*) but only once, concerning which, to avoid criticism, I shall state my opinion. The Hebrews' first-born generally fast on the 14th of that month, for the deliverance of the Hebrew first-born in Egypt. It is very probable that a custom existed in that country, to visit the graves on that day. No He-

brew travels far from his home in the months of *Tishri* and *Nisan*. Therefore Hebrews must have had some settlements near this spot.

I now beg to make a few remarks respecting the coincidences of the Inscriptions with Scripture. In No. I. the scribbler beholds 'the mighty ones scattered like the inebriated.' Let this be compared with Isaiah xix. 14 where the same language is used concerning the Egyptians, 'as a drunken man staggereth;' or with Jeremiah viii. 1, 2. Likewise compare the second Hebrew line, 'doomed,' &c. with Isaiah xix. 1. 'The idols of Egypt shall be moved at his presence,' &c. The last line, שן תר בצצ מו, may be compared with 2 Kings xxiii. 5. taking the noun צץ as a figure for 'fire.' He must have considered their downfall as similar to that of Jerusalem and Egypt.

In No. II. we have the punishment of hypocrisy, idolatry, and oppression beautifully and concisely expressed. Let this be compared with Numbers xvi. 35. Isaiah iii. 18. 14. 24. and 26. xiv. 12.

In No. III. we find a peculiar expression respecting the skipping over the *altars*, &c. or 'excel-

lence,' which may be compared with Isaiah xxxii. 14.; viz. **כִּי אֶרְמָן נִשְׁמַשׁ הַמֶּלֶךְ עִיר עֹזב עָפֹל וּבְחַן הָיָה בָעֵד**. Translation, according to the authorized version, 'Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks.' The translation might likewise be thus: 'For the palaces' (**אֶרְמָן**) might likewise signify 'Harem,' e. g. **אֶרְמָן בֵּית הַמֶּלֶךְ**, 'the harem of the royal palace;' seraglio is sometimes used for the whole royal residence) 'shall be forsaken; *Hamon*, the city of corruption and arrogance, together with its excellence,' &c. **וּבְחַן** I have used here figuratively; the verb **הָיָה** being in the singular, is by way of contempt. Likewise in Isaiah xvii. 2. when the same prophet threateneth the downfall of the cities of Aroer, 'they shall be for flocks which shall lie down, and none shall make them afraid;' some are of opinion that **עִיר עֵרֶר** are the cities beyond the Jordan generally. They might be cities so called by way of irony, word as the **עֵרֶר** signifies *naked*, or *nakedness*, *needy*. Hence the Arabian ^{سمر}
عمر *juniper bush*.

Lastly, let the second line of No. III. 1. be compared with Isaiah xiii. 10. **כִּי כּוֹכְבֵי הַשָּׁמַיִם וְכִסְלֵיהֶם לֹא יִדְלוּ אֹרֶם הַשָּׁחַד הַשֶּׁמֶשׁ בְּצֵאתוֹ וְכִי** 'For the stars of heaven, and the constellations thereof, shall not give light; the sun shall be darkened in his going forth,' &c. Read the next verse, 'And I will punish the world for their evil,' &c. I give these hints for the reader's consideration, if not before viewed in that light.

No. IV. is, in my humble opinion, finely arranged by our pilgrim. References to Scripture would fill a little volume. We are presented with a 'howl' which shook the wall, proclaiming its destruction. Compare this with Isaiah xxv. 2: **כִּי שָׁמַת מַעֲרַת לִגְל קִרְיָה בְּצוּרָה לְמַפְלָה אֶרְמוֹן זֹרִים מַעֲרַת** 'For thou hast made of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.' Ibid. xxvii. 10. **כִּי עִיר בְּצוּרָה בְּרֵד נָה מְשֻׁלָּה** 'Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness.' If any of my readers are acquainted with the valuable work of Wood, and compare this stanza with the state of the ruins, they will certainly be found to correspond. The scribbler

makes likewise the founder lament his misfortunes, which were owing to fornication and idolatry; which may be compared with Isaiah xxix. 4. ומעפר תשח אמרתך ודיה כאוב מארץ קלך ומעפר אמרתך תצפץ. 'And thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.' I beg leave to remark here that the word אנב, signifies likewise 'the *ghost* itself which is raised;' vide Gesenius's Lexicon. And in my opinion, his translation, 'And thy voice shall be כאוב as the ghost from the earth,' is more correct than *familiar spirits*. The word צפץ, *vox erigua*, the ancients ascribed to departed spirits, or rather to the voice of the necromancers, who sought to imitate the manes. He likewise represents him coming by stealth (Jeremiah ii. 26. 'As the thief is ashamed when he is found'); or, as if to avoid the gaze of his former friends who knew him heretofore in prosperous circumstances. The comparison of the *lighter* will, I hope, be found very ingeniously executed by our scribbler. I think it is needless to repeat his views. Its being led out of its course is very similar to an expression used by

Isaiah xxiii. 7. When speaking of Tyre : יבֹלֶה 'Her own feet shall carry her afar off to sojourn.' רגל may be taken here, as in all languages, for a figure of *instance of conduct*. Compare likewise Ezek. xxvii. 32. תשא אלך בנידם. קינה וקינו עלך מ כצר כדמה בתוך הים. 'And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?'

We may also compare with Isaiah xix. 14. the equivocal expressions of our poor scribbler in his simile of the present state of the ruins to a tumbling drunkard, or a beggar clothed in tinsel. The beginning of this stanza may likewise be compared with some parts of the 30th chapter of Isaiah. There is likewise an allusion made to the reward for a transgression formerly committed by seeking the assistance of Egypt. Isaiah xxxi. 1. 'Woe to them that go down to Egypt for help,' &c. Ib. ver. 3. 'Both he that helpeth shall fall, and he that is holpen shall fall down.'

No. V. needs no comments, except on a fine remark which must not be passed unnoticed. Our pilgrim speaks of a lion of a superior range. Let this be compared with Jeremiah ch. xlix. ver.

19. 'Behold he shall come up like a lion from the swelling of Jordan, against the habitation of the strong.' Contrast this likewise with Isaiah xxxv. 9. This might likewise be an ironical expression referring to the twelve signs of the zodiac, either on account of their being worshipped, as mentioned so often in Scripture, or from a belief of their influence, which was likewise of Egyptian origin.

No. VI. speaks of a snare, which, if not timely guarded against, will gradually deteriorate the intellectual powers. Compare this with 1 Kings xi. 1, 2, 3, 4, 5. The second Hebrew line may likewise be divided thus; בנא ריח תת ראך. 'Its increase was like a destructive blast to thy knowledge.' We find in Scripture frequent mention made of destructive winds: 2 Kings xix. 7. 'I will send a blast upon him;' which some suppose to be the *Samiel*, which is a noxious wind to which travellers are sometimes exposed in passing through Arabia in the months of July and August. The blast occasions instantaneous death to every man and beast that happens to be with his face towards it. Those who are used to the country, perceive its approach by a thick haze in the

horizon, and by a sensible alteration of the air; on which occasion the only means of escape is for the travellers to lie prostrate with their faces close to the ground, and their feet towards the *Samiel*, and so to continue until it has passed. Contrast the second Hebrew line according to its translation with Isaiah xxxii. 3. Compare the suitable reward which closes the stanza with Isaiah xxxiii. 1.

In No. VII. we are presented with a fable which I have not the least doubt my reader is able to solve. It is likewise accordant with Scripture, 'Their own iniquity shall devour them.' The word תרצה, *Tirzah*, mentioned in the stanza, is perhaps allusive to Cant. vi. 4.

My readers have undoubtedly, by this time, considered that the authors of the preceding stanzas have judiciously hinted at the mischief as originating in Egypt, or other countries, whose inhabitants deviated from the holy commands of the True Eternal. Need I add that they had Scripture as an associate? I think not. But, strange to say! we find in a country, where millions are expended towards the propagation of Scriptural knowledge, lecturers, who boldly per-

suade multitudes that both Christians and Jews are indebted to Egypt for many discoveries, amongst which is the origin of letters! The lecturer on the rostrum, accompanied with volubility of tongue, like a true *לען מען*, undertakes to prove it by explaining a few hieroglyphics, and chatters on until he arrives at a very *few* figures which are in accordance with a *few* Hebrew characters. The lecture is by *no* means finished yet: how could it, without some attack on Scriptural truth? And all this as if we were in a country where *no* Bible is to be found! With regard to hieroglyphic explanations, my opinion is, that they are as uncertain as they are useless. If, for instance, a figure like this, *℥*, was formerly a *bird* or a *horse*, what knowledge do we obtain by that? I do not think that any man can securely boast in the correctness of his explanation. Many changes, both in laws and customs, have taken place among all nations; no person, I repeat, can place his hand on his heart, and avow his belief that what he undertakes to explain of hieroglyphics is fully correct, except he is well acquainted with the true and faithful history of ancient countries. It is true, authors are quoted; but can they be de-

pended upon? The same authors likewise say, 'thousands of volumes are either destroyed or might be found yet.' Even if all could be found, I know not what benefit would ensue: the few which exist are either useless or misunderstood. How good is Providence, and how grateful ought we to be for the preservation of that little volume, the Bible! we have daily proofs both of its antiquity and usefulness. By the purity of its doctrines, it saves multitudes from destruction, both in this and the world to come! I certainly esteem every science which tends to good morals and industry; but these kind of lectures lead men to a **תרו וברו**!

I said before, unless a person is well acquainted with the laws and customs of nations, he cannot decipher their different emblems. I beg leave to introduce an instance worth notice which occurred at Amsterdam, in which place the Hebrews have an extensive burying-ground; and several of their members who performed religious offices during their lives, have corresponding emblems hewn on their tomb-stones: for instance, the person whose office it was to blow the horn

on the new year's day has a horn, which might be taken, if not known, for a very different figure. The descendants of Aaron (כֹּהֲנִים) have two hands extended, being the emblem of blessing. The Levite has a *jug* and *basin*, emblematic of his having washed the priests before they performed the benedict. A gentleman of that place had in his counting-house a Christian clerk, a learned and ingenious young man, whose abilities he tried in the solution of these emblems. But what was the gentleman's astonishment, when his ingenious clerk exclaimed, on observing the horn, 'How fond was this man of his *pipe* during his life!' The hands he mistook to be an emblem of a miser grasping; and, on viewing the jug, he pronounced the poor Levite to be a *Bacchanalian*! Had this scholar been accustomed to Jewish ceremonies, I do not think he would have pronounced the poor Levite to be a friend of Bacchus. Such blunders I doubt not are committed at present. Now, let a person, either Christian or Jew, mount the rostrum, and say, he can prove, by the very form and explanation of the Hebrew characters, that they are both simple and consistent, and that God taught Adam every

thing. Adam was undoubtedly like an angel before his fall, and consequently he must have had some knowledge of letters: else it would have appeared as if God wished his favorite to be a mere *pedant*. It is also certain, that Adam was endowed with every science, including the knowledge of letters; else it would appear as if the Disposer of every thing only withheld it either for want of time, or to show his partiality towards the Egyptians; and therefore kept that science *en secret*, not only from Adam, but from all the patriarchs, in order that their progeny might revere them. The clamour, powerful enough to shake the cedars of Lebanon, would be, 'Who is this blasphemer, who dares to draw a cloud over the Egyptians' sun? Here we have remnants of birds, serpents, cows, and horses, enough to fill any menagerie; not to mention the thousands of volumes which are lost; and the proof of that fact is, that they are *no where to be found*. To prove the absurdity of the would-be lecturer, down with him.' In fact, he would be in as much danger as the celebrated fire-king, who found his heels of better service than his head.

The plebeian visits annually the different exhibitions, vulgarly called *shows*; and the sagacious exhibitioner produces some wax or wooden figures, and tells him they represent certain heroes or heroines, according to his sapient customer's taste. This man certainly avoids attacking holy writ; whereas the hieroglyphic lecturer will not only persuade his visitor that such a mark was a *horse*, and another mark like the face of Ops, &c. &c. (the benefit of possessing such a secret is prodigious) but will likewise, by other proceedings, attack the Scriptures, and now and then, as if by impulse of conscience, (if I dare be bold enough to hint this) introduce something in favour of them, which is like placing a נֹחַ זָרֵב בְּאֵף חַיִּיר (Prov. xi. 22.) Suppose we take for granted, that the Egyptians were superior in wisdom to other nations existing at the time of the patriarch Jacob: how far superior was the wisdom of the poor captive Joseph when he entreated his brothers not to bury him in Egypt! not to mention the interpretation of the king's dream, who thus complimented him: 'Can we find such a one (in Egypt) as this is, a man in whom the spirit of God is?' (I hope no offence to the lecturer's vi-

sitors.) ‘And Pharaoh said unto Jacob, forasmuch as God hath showed thee all this.’ Notwithstanding which our moderns suppose the Egyptian pedants taught him to read and write.’ Was not his prophetic wisdom superior to that of the daughter of the priest of On? She must certainly have inherited something of the sapience of her papa; but, strange to say! she little imagined that her *corpus* embalmed (taking for granted, that her ladyship is in England) would in future times be made a show of! I live in the country, and therefore am ignorant at what price.

So far was poor Joseph’s sublime wisdom superior to that of his wife. He must have certainly foreseen all this, and thus have escaped the resurrectionist or bone-grubber; and have declined being made an exhibition of to every country

¹ I do not know what their terms were, but my reader will perhaps hear that in time to come, by way of *lecture*. This we know, if Scripture is to be depended upon, Joseph was a captive and a *Jew*, a nation which was always held in contempt by the Egyptians; and we do not find that seminaries were established in common jails. It would be absurd even to imagine that an Egyptian teacher came to instruct him gratuitously: I leave it therefore to the reader to guess from what fountain this poor captive’s wisdom sprang.

clown. Now, suppose that Asenath, daughter of a priest of On, is not the same mummy as she is represented to be, and consequently that she was not grubbed out of her tomb ; still was Joseph's wisdom far superior. This wisdom he certainly inherited from his father, who, reproving Simeon and Levi, said, *בסדם אל תבא נפש בקהלם אל תחד כברי*. 'O my soul, come not thou in their secret ; unto their assembly mine honour.' The former was allusive to the affair of Zimri (Numb. xxv. 14.), and the second to the assembly of Korah (Numb. xvi. 1.). Jacob foresaw, by divine wisdom, that some transgression would happen among the two tribes : and, no doubt, Joseph foresaw, in the same manner, that, at some future period, a resurrectionist might disturb his entombed body, or some lecturer might falsely represent him garlanded with horns or claws, &c., in the assembly of a mixed multitude, which he judged to be as beneficial, as a flambeau in the hands of a clear-sighted man, in the month of June, when the sun is in its meridian.

Before we quit this subject, let a few sentences be allowed to occupy a small space in this volume. Though few, yet, if given as a lecture, they will prove more beneficial than all the volumes con-

taining Egyptian animals. They are taken from a celebrated Hebrew author's work styled *Bechinot Olel* : התורה והאדם חבורם הוא נר אלהים בארץ. 'The law' and man, when in unison, form a divine light upon the earth.'

התורה היא להב מתפרד משביב היושבי בשמים והאדם בשני חלקיו. 'The law is the flame that reflects from the celestial fire, emanating from the Source of Light; man, in his two parts, formeth the lamp, in which the light is displayed.'

גוף פתילה נפתלת. ונשמתו שמן זית וד: בהסכמתם והצמדתם. 'The body resembleth the wick, and the soul the oil of a pure olive: if they agree together, the whole edifice is in splendour:' יגלה לעיניך אוצרות ההנהגה הכוללת: ונבע לך מצפוני המעשים. אשר בהם תתפאר. בהשאר בקיום. וממשלת: 'The treasures of Providence are uncovered to the eyes, and the high secrets of all commandments are communicated; through which he may obtain glory and immortality; and possess, what in time is most precious, and what the soul most wishes for.'

ובהעב שמירת חמדת כתב הדת. תשאר עם הזמן. כנודד

¹ By the word *Torah* the entire Scripture is to be understood.

יחד במדבר נורא • ונתיבה מעוותת • בליל חשוך • ורח סערה •
 ונשם שומף • באין משען ומשענה • יהיה דרכו חושך וחלקלקות •
 :ומלאך יהוה רדפו • ובמה יושע איפה :
 declines to observe this glorious Scripture of the
 law, he is, in the height of time, like an unin-
 structed man in a terrible desert ; like the traveller
 uninformed of his way in a tempestuous night,
 lost in the storm and violent rain ; without refuge
 or support in a dark and slippery path ; perse-
 cuted by the angel of the Lord. In what manner
 shall he save himself ?

! ודע נא • וראה כי תבורם • חסד יהוה על בראיו • ופרדם •
 :מעשה ידי אדם • הנה יריך עשך וכנגד :
 Learn, then,
 that their union is the mercy of the Lord,
 which he has granted to his creatures ; but their
 disunion the works of the hands of man. Learn
 also, that thy hand has done it, and placed thee
 in this condition.'

The work from which the above quotations are
 taken is translated both into English and German.
 My object in introducing them was merely as an
 antidote against a certain hieroglyphic lecturer's
 spleen, who, in his lectures, was liberal in casting
 his sneers on the author of the *Seder Olem*, in con-
 sequence of the disagreement of its doctrines with
 his own.

Nos. VIII. IX. and X. are, in my opinion, the productions of one person. I have already explained their tendency; and noticed the scribbler's ingenuity: this, therefore, needs hardly any additional comments. The introduction of the toxical berry in No. VIII. and the web in No. IX. may, in some measure, be compared to Isaiah lix. 5. In No. X. (1.) the scribbler might have very delicately hinted at a snare which has proved at all times pernicious to the intellectual powers. I refer, therefore, the reader to the translation of the second Hebrew line, admonishing him to consider its contents as a figure, and then to proceed with the third, viz. ערשׁ חרדל¹. 'The destructive flame spread destruction; its mischievous production preyed on the mind, thus tyrannizing over its innocence.'²

Nos. XI. XII. and XIII. are likewise the productions of one person. The downfall mentioned in No. XI. (1.) may be compared to Isaiah xxvi. 5, 6. In No. XI. (3.) the word תג³ may have a reference to Isaiah iii. 16. and perhaps contains a sarcasm on pride. Any person acquainted with Eastern

¹ The medial נ is here omitted.

² Read ערין.

³ Whiteness, figuratively.

history is familiar with the ornaments with which the women adorn themselves. No. XIII. (1.) line 3, may be compared to Nahum iii.6. In fact, that little production may be almost compared with the third chapter of the prophet; when he speaks of the consequence of the miserable ruin of Nineveh. No. XIII. (2.) line 1. may be compared to Jeremiah ii. 23. particularly the last sentence in that verse, 'Thou art a swift dromedary traversing her ways.' Compare likewise the introduction of the eagle with Jer. xlix. 22. 'Behold he shall come up, and fly as the eagle, and spread his wings over Bozrah.' The introduction of that magnificent bird might likewise be allusive to Exodus xix. 4. when the Lord said, 'I bare you on eagles' wings;' after giving them the ten commandments, wherein he expressly commands them not to be idolaters; and, in consequence of transgressing that command, the scribbler might, perhaps, have hinted at exciting his wrath, and thus destroying their idolatrous temples.

The reason of my making several divisions and translations was in consequence of some of the figures being erased, particularly in the latter numbers. I deeply regret that such has been the

case ; nevertheless, I hope that it will be found, that no pains on my part were spared. I now take my leave, with the hope that my reader will pardon any mistake which has occurred in the English translation. I am not only an alien here, but my mode of life is likewise that of a recluse.

סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור כי
זה כל האדם

THE END.



